

A
Wonder of Wonders :
OR,
GODS People
THE
WORLDS WONDER,
OR
They are Men wondred at :

Very profitable for these Times, wherein
men take so much liberty to sin and
dishonour our God.

Written by *Roger Hough*, a Lover of the Truth. K

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Order of 17 orders :

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Zachariah, 38.

Hear now, O Ioshua, the High Priest, thou and thy Fellows, that sit before the Lord: they are Men wondred at.



BEloved, in this Chapter, the holy Prophet, brings in under the Type of Ioshua the high Priest Gods dealing with his Church and people in all Ages; they are, and were ever wondred at by wicked and ungodly men: the Lord also in the foregoing verses of this Chapter, gives this exhortation to Ioshua to put off the filthy Garments, wherewith he stood clothed before the Lord: the reproach of wicked men is as filthy Garments. But the ungodly man puts off this garment, by his holy and humble carriage: both in the presence of God and his people, and so he becomes clothed with the White Robe of Christs Righteousness, as it were with a garment, whereby he hath access with boldness to the throne of Grace, and can boldly stand before God, and cōfess God, as his Faithfull Creator: and though a World of wicked men wonder at him, because he fears God and walks in his way, yet he needs not be discouraged, the Lord owns him, and the Lord will cōfess him, and all those that fear him, and walk before him in the great day of account, When he makes up his Jewels, Mal. 3. 17.

But it is to Beloved, Gods dearest Saints

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are the worlds wonder : the more religious any soul is, the more the world wonders at it : and that I may discover unto you the truth of this, I shall first of all shew you what it is wicked & men wonder at. And 2ly, I shall hold forth unto you the practice of wicked men. And 3ly, I shall labour to shew you the reason of wicked mens wonder. And 4ly, I shall apply this truth : first, in reference to the world and wicked men, and thereby shall not only shew you their wonder, but Gods people wonder at them and wicked men wonder at one another : and secondly, I shall hold forth a word or two to them that are really Godly : and then in the last place, conclude all in a word of Exhortation, which will be all I shall insist upon at this time.

And first of all in the generall, wicked men wonder at religion, and at holiness: wicked men wonder not at the notion of the things of God, TIT. 1. 16. wicked men profess in words they know God, but in works they deny God : they do not so much wonder at the profession of Gods people, but they wonder at their holiness. Wicked men sometimes make an outward profession of Christ being come in the flesh, in their words & outward expressions, but in their inward works and adings, they do deny Christ come in the flesh, 1 John 4. 1, 2. Beloved, believe not every spirit, but try the spirit, whether they are of God, because many false Prophets are gone out into the world. Hereby know we the spirit of God, every spirit that confesseth that Iesus Christ is come

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in the flesh, is of God : and every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God : and wicked men profess that Iesus Christ is come in the flesh; in outward expression, but in works they deny him, and so they become foolish, Saying in their hearts there is no God, **Psal. 14. 1.** and thus you may perceive the folly, and madnesse of wicked men, in that they deny holinesse, and scesse and fear at Gods wayes, wherein his people serve him : they do not wonder that men profess God so much, as they wonder that men should serve God so exactly, according to the word of God : and that men should take so much pains in the service of God as they do : they wonder that men should give themselves to such strict duties, as reading, prayer, and meditation in their families, conferring one with another, and should take so much pains in the publique assemblies, to hear the word preached, and go so often to dayes exercise as they do. The wicked man thinks it strange that he cannot have his godly neighbour overtaken in his baits, to run with him into the same excelle of wickednesse ; this is the wicked mans wonder, that men profess Religion as they do, that men declare so much for God, and serve God on that fashion : a wicked man will serve God a little on the Lords day, and himself all the week after, and when the Lords day is come, he will not give the whole day to the Lord, he'l have the greatest part to himself, and that day his heart is so set upon worldly profit, that his whole desire runs after it.

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But Beloved, consider I beseech you, what will it profit a man to gain the whole world, if he thereby bring his poor soul in danger? our Saviour Christ speaking to the same purpose, Mark 8. 36. For saith he, What shall it profit a man if he gain the whole world and loose his own soul? Beloved, consider I beseech you, it is worth your pain, you cannot do to much in the worship of God; for when you have done all you can do, you are but unprofitable servants: for all you can do in the worship and service of God, is little enough for you to do, if you would but seriously consider it, I pray you lay it to heart: what do you think will be the end of those, that never in all their life time take care to serve God? those that are common great sinners, as Drunkards, Swearers, Sabbath-breakers, and such as lie continually lulling themselves asleep in their sins, 1 Pet. 4. 17. 18. For the time is come that judgement must begin at the house of God, and if it first begin at us? what shall the end be of them that obey not the Gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear?

Secondly, wicked men wonder at the power of godliness; wicked men have a form of godliness, but deny the power of godliness, 2 Tim. 3. 5. Having a form of godliness, but denying the power thereof, from such turn away: some men there are in the world that have a zeal for God, but it is not according to sound knowledge, like the Jews we read of, Rom. 10. 2. And

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And as wicked men wonder at the power of godliness, and at the practise of godliness: so they wonder at the inward notions of the things of God: and first, they wonder to hear a man say the Lord is with them, or their heart is lifted up in the worship and service of God; and they have refreshment, and are nourished by hearing of the Word of God. But souls consider, do not deceive your selves, you that wonder thus at Religion: a gracious Soul finds much comfort in the wayes of God: a gracious heart speaks thus, Psal. 84. 10. For a day in thy Court, is better then a thousand; I had rather be a door keeper in the House of my God, then to dwell in the tents of wickedness. Saith a gracious heart, all the wayes of God are wayes of wisdom, and all the wayes of wisdom, are wayes of pleasantness.

Secondly, wicked men wonder to see men afraid of the power of God, its no wonder to see one man afraid of another man: it is no wonder to see a poor man afraid of a great mans anger: but it is a wonder to wicked men to see a gracious soul afraid of Gods power and anger against him for sin: it may be that wicked men will not sin so openly before the world, as to commit sin, that is by the Lawes of the Nation to be punished (in the presence of Authority that is to punish sin) though it may be they will do it in private, or in the presence of their wicked companions: whereas the sincere heart cries out with good Ioseph: How shall I do this great wickednesse and sin against God? Gen.

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29.9. **C**onsider souls, if eber you come to a holy knowledge of the precious good of our souls, you will come to know that what eber you do in secret cannot be hid from the All-seeing eye of God, Psal. 94. ver. 4. The Lord planted the ear, shall he not hear? he that formed the eye, shall he not see? Beloved, God hath both made your ears and your eyes, and therefore he doth both hear you, and see you, when man sees you not. Consider God sees you and takes notice of you, Psal. 115. verse, The hearing ear, and the seeing eye, the Lord hath made them both; so likewise in 1 Pet. 3. ver. 12. For the eyes of this Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil. Now consider all you that forget God, you can do nothing so secretly but God sees you: God sees both the just and the unjust, and will reward them according to their works and their doings: all things are open and plain before the Lord, there is nothing hid from him, the Lord sees you, & knows your very thoughts Psal. 94. ver. 11. The Lord knoweth the thoughts of man, that they are vanity. The Lord hath an eye whereby he discerns all things that you do.

Thirdly, wicked men wonder at the Child of God, pressing upon others to serve God, and to turn from their sins, this they count great business like to those wicked persons we read of, Acts 17. that made a tumult when the Samaritans believe the Gospel, Acts 17. 4, 5, 6. wicked men are moved with envy, when they see the people of God seek to draw away men from sin
and

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and so count that what they do are unlawfull customs, Acts 16. 20. But beloved, consider I desire you in the name of the great God of heaven, and take heed of your selves, consider what you have to do for the good of your poor souls.

Fourthly, Wicked men wonder at the child of Gods Heavenly conversation, wicked men despise the child of Gods zeal for God, even as Michaell the Daughter of Saul despised David for his zeal before the Lord, 2 Sam. 6. verse 20. for which she was childless, verse the last: now consider all you that despise Gods people for their zeal, lest God smite you with his judgments, and you perish in his anger, Psal. 2. ver. 12. Kils the Son leaſt he be angry, and ye perish in the way, when his wrath is kindled but a little. Beloved, it is that that wicked men are incident unto, to wonder at Gods people, and they do not only wonder at them, but they rail at them.

Fifthly, The practise of wicked men is to rail at them that are really godly and to rebile them and say all manner of evil against them: therefore our Saviour Jesus Christ, in Mat. 5. 11. verse, pronounceth them blessed; now there are divers wicked men that wonder at Gods people of divers qualities, and so they practise, and act divers waies in wondering at Gods people. First There is the openly prophane person, he rails at you that truly fear God, and scoffs and jars Religion. Secondly, There is the civil worldly wise man, and he wonders much at the Child of Gods Heavenly conversation, and godly life, he is on that fa=
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shions himself like to the world, and when Re-
 ligion is in fashion, he will be religious, and
 when religion is in persecution, he will perse-
 cute it too: and so the child of God becomes a
 wonder to all, Psal. 14. 6. You have shamed the
 counsels of the poor, because the Lord is his refuge.
 The worldly wise men, they count all the ways
 of Godliness, to be foolishness, whereas the A-
 postle saith plainly in the 1 Cor. 1. 21, The
 world by wisdom knew not God: Beloved, it is
 not the worlds wisdom that will redeem you
 from hell, or bring you into heaven, 1 Cor. 1.
 26. ver. For you see your calling brethren, and
 not many wise men are called, &c. Beloved, con-
 sider of it, you that are worldly wise men, and
 you that are formal professors, outside Christi-
 ans; you that count all below you wicked and
 prophane, and all that are above strict and pre-
 cise: you are as ill enemies to Christ, as the
 openly prophane person is: for he that is open-
 ly prophane, is openly known and discerned,
 whereas you cover your selves with the fig-
 leaves of outward Profession, whereas your
 hearts are most wicked and vile: although you
 are not common swearers nor Drunkards, nor
 such as are accounted Sabbath-breakers, but
 you are worldly wise men, you are such as in-
 deed have a form of godliness, but you have not
 the true power, and true practice of godliness:
 why, if this be your condition, you are out of
 the way, you are the greatest enemies to Christ,
 for you make an Idol of your own way, and
 set up that in your heart, and think evill of all
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the ways of godliness, when as there is within you a root of bitterness, and an heart that beareth gall and wormwood, Deut. 29. 18. 19.

And now Beloved, having shewed you how the people of God are the worlds wonder, and how wicked mens wonder, and how wicked men revile them, and take occasion to scoff and deride them: I shall now in the third place shew the occasions why it is that Gods people are the worlds wonder.

And first of all, God hath for secret ends ordered it, that Gods own people are the worlds wonder: it is so by Gods appointment, Isa. 8. 8. Behold I and the children whom the Lord hath given me, are for signes and wonders in Israel, from the Lord of Hosts that dwelleth in mount Zion. It is the lot of Gods people to be for signes and wonders: God in his secret wisdom hath so appointed it, therefore be contented with it all you that fear God, it was so old in time, and it is so in our time, we may see it by experience God people are wondered at.

Secondly, worldly wise men that are blind in their judgements: they are as men blindfolded, they do not see nor discern the wayes of God, and his people, 1 Cor. 2. 14. there is a natural blindness in natural men, that makes the things of God dubious unto them, they cannot understand them, and so they become foolishness unto them, and they esteeme them not. Beloved, consider it, this is the condition of natural men and worldly minded men: Heaven is left
in

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in their thoughts, and they look very little after Heaven ; but let a man discourse with them, and this for the most part they will reply, that they hope they shall be saved as well as the best, that make much ado, and they know God is mercifull, and they rest themselves upon the Lords mercy ; but the whole course of their desires is after the world, and worldly profit; all their affections are upon things below, but the word and the message of God by his spirit in the mouths of his Ministers, they count parables, Ezek. 20. ver. 49. Mark 12. ver. 24. wicked men as naturall brut beasts, speaking evil of the things they understand not, 2 Pet. 2. v. 12. Beloved the men of the world they never understand, nor seek after God : Consider this all you that forget God, Psal. 50. 22. Consider this all you that speak proud words against the Lord, Mal. 2. 13. You whose words have been stout against the Lord, Consider this all you that are naturally blinded in your sins ; if you did but know the danger you were in, you would not do as you do.

Thirdly, There is a principal of Irreligion in wicked men ; rather then they will condemn themselves they will condemn all the waves of Gods people ; nay, rather then they will condemn their own sins, they condemn the ways of holiness ; nay, rather then they would forsake their sins, and become new creatures, they will rather seek to perswade others to sin with them, there is so few in the world that are really godly, that they may well become a wonder, though many profess Christ, yet there
are

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are but a few that truly rest, and acquiesce themselves in Christ. Beloved, there are many men in the world that are Religious, but there are but few in the world that are truly and really religious: Many are called but few are chosen; the whole world lyeth in wickedness, 1 John 5.19. Whole Nations lie in wickedness, whole Countries, Cities, and Towns lie in wickedness. Beloved, wickedness is the fashion of the world, and he that is most wicked, is most in fashion; a man that hath his cloaths out of fashion, is a man that is sore looked at, and wondred at: Beloved, he that is a true Saint of God, is like a man out of fashion with his cloaths, he is a man sore looked at, and wondred at: godly men they are but few, and as we may say, they are thin sowed, they are but here one, and there another, one in a City, and two in Tribe, it may be a man can scarcely find one in a City, in some places in the world: the Lord was ever so merciful, that if there had bin but ten righteous persons found in Sodome, the Lord would have spared Sodome for their sakes, but there was not ten to be found in the whole City, that were righteous persons: we do not read of any but Lot and his family, Gen. 18. ver. 32. And that very moment that Sodome was destroyed, Lot entred into Zoar, and that City was saved for Lots sake, Gen. 19. 21, 22, 23. Beloved, if it be so that godly persons are so few to be found, as indeed it hath been so formerly, and I pray God for his mercies sake, it be not so amongst us at this present day, Ier. 5. ver. 2

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Run ye too and fro throughout the streets of Ierusalem, and know, and seek in the broad places of the City, and see if you can find a man, if there be any that executeth judgement, and that seeketh the truth, and I will pardon it: And thus; you may see they that are really the people of God, they are but few in number; godly men are vsrī few, and they have many Enemies, affronting them, wicked men they are a great numbers, and stand stiffly in opposition against them, and when they have nothing else to say, they can affront the people of God, with their holy carriage towards God, what they say, do you think that none must go to Heaven, but you? We make not such a do, and yet we hope to be saved as well as you: what say they, shall no one be saved, but such as you? shall no one n^eber come to Heaven but such as make so much a do of praying and preaching, as you do, as if we were ready to die ebery moment? soul whoeuer thou art that thus reasons against God and his people, thou if eber the Lord opens thy eyes, will repent of thy folly, and at the hour of death when thou knowest that thou must die, and can liue no longer, thou wouldest giue all the treasure in the world, if it were in thy power to be in such a condition as the poorest soul is in the world, that hath feared God truly, yea thou wouldest wish then that thou hadst liued as such a one hath done, when thou formerly hath despised, mocked, and scered, thou couldst be willing now to change condition with him.

Fourthly, Gods People are become the
worlds

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Worlde wonder, because there are many great men, that are wicked men, many great men are wonderers, there are many great men, and but few great men that are good men, great men are either proud, or presumptuous, for the most part, Jer. 5. 5. I will go unto the great men and speak unto them, for they have known the way of the Lord, and the judgements of their God, but these have altogether broken the Yoak, and burst the bands: Great men are great enemies to God and his people. But beloved consider, if it be so as you chance to see a great man to become a good man, that indeed is a mighty forcing argument to encourage people in the ways of God, and a mighty help to Religion, and thus you see godly persons are men wounded at: for these ends, First, God hath ordered it: Secondly, Worldly wise men are blinded in their judgements: Thirdly, There is a principal of irreligion in most men, and Fourthly, Few great men are good men.

And now Beloved to apply this truth to our selves, consider, that he that the world most wonders at, and esteems the least, and counts the most unhappiest, its most certain that that man is the most happiest of all other; Soul if thou be never so weak, nor never so low, nor never so base in the worlds account, if thou have but grace truly seasoned with holiness, thy condition is happy: true piety will bring thee from thy low condition, to enjoy happiness with poor Lazarus in Heaven: whereas Pride. and Presumption may bring thee torment in Hell,

with

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with rich Dives. Ah saith one, I am but a poore man, but if I were as rich as such a man. I would desire no more in the world but to be in as good an estate as such a man: this is almost the reply of most men of the world: but soul consider, dost thou want nothing else, I am sure if thou be but a carnal man, thou wantest y^e chiefest mercy, and thou never desires it: that is to have thy soul enriched with grace and true holiness: many a man will desire and wish he were as well to live as such a neighbor, but few desire to be in such an estate, as a poore soul that really fears God: many desire if they could to be in a good estate here, many could well be content to be in Dives estate for outward preferment here, but few desire to be in Lazarus poverty: many could desire to have Dives riches in the world, and Lazarus Heaven, but the will not be obtained: men have not the world in such acceptance in their hearts, that they never look after Heaven, nor the things that do belong to their peace, and welfare: but beloved, God sees you not as men sees you, God sees your hearts, and he values it, though men cry out after the world, yet God calls for the heart, Prov. 3. 1. My son forget not my Law, but let thy heart keep my commandments; Beloved, if ever you intend to be saved, let not the world, nor worldly substance be your choice, first seek the kingdom of Heaven, and the righteousness thereof: and come to God in the name of Jesus Christ, and get a full assurance in Jesus Christ, that through his merits and blood-shed you may come to Heaven.

And

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And now consider beloved, I beseech you, if Gods people be the worlds wonder, who are they that wonder at them? and let me now speak a word to those that wonder at the people of God, to speak to every common sinner according to his sin, is too large for this small volume, but in general, to the contentious person, the proud person, the carnal-minded man, the Swearer, the Lyer, and the Kaylor, the Sabbath-breaker, the Fornicator, and Adulterer, whatsoever thy sin is, they that fear God, wonder at thee, as well as thou wonders at them: they wonder at you, to see your carriage and behaviour.

They wonder at you, that are wicked men, how you dare sin against God that made you: that you have so little care, and grace in you, as to commit sin against the great God of Heaven and Earth, that made you, and gave you his word as a rule to walk by, they wonder at you, how you dare covet so much after the things of the world, and regard your souls no more: and you that are Drunkards, how dare you give more honour to the creature, then you do to the Creator that made you: and you that are Swearers, and Lyers, and Sabbath-breakers, and Kaylor, and Adulterers, what do you think will become of you in the end? what would you do, if God should withhold his mercy from you, and should not give you the fruits of the Earth, nor rain from Heaven: if God should withhold from you the labour of your hands, and you should not enjoy food for your bodies,

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refreshment, nor ra: ment to cober you with : it is God that giueth both, but you offend by your wicked walking, Psal. 145. 15, 16. verses.

The eyes of all things wait upon thee, and thou giuest them meat in due season : thou openest thy hand and satisfieth the desire of every living creature.

God giueth you all his mercies, and you little consider it, but what would you do if God should say unto you, go to your lusts that you haue serbed, as gods before me, and let them feed you, and cloath you : O souls, consider the Lord sees you, and knows your goings out and your returnings in, The eyes of the Lord are o- ver all, the Lord preserveth all that call upon him, but the wicked will he destroy, Psal. 145. 19.

Consider this all you that wonder at the saints of Gods holy walking before God : they wonder at you, how you dare murmur against the way of God and against holiness, being the Scripture saith, without holiness no eye shall see the Lord: what do you think will become of you that never repented in all your Life time of your sins, and yet are common great sinners : whereas the Scripture saith, 1 Cor. 6. 9. 10. verses. Know you not that the unrighteous shall not inherit the kingdome of God? be not deceived, neither Fornicators, nor Idolaters, nor Effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdome of God. And Rev. 21. ver. 8. But the fearful, and unbelieving, and

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and abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their portion in the Lake that burneth with fire and brimstone, which is the second death: **Now consider all you that wonder at Gods people, what eber sin you lie under without repentance, you are excluded out of Heaven, and must perish; there is no way to escape Hell and recover Heaven, but by repentance, I may say unto you in this cause, as Christ said unto the Samaritans that escaped, Luk. 13. ver. 13. I tell you nay, but except you repent, you shall all likewise perish. God may sometimes in his judgements meet with sinners in their sins, that others may see and take warning by their fall, as some that have been common drunkards, have in their drink taken surfeits, and so have had their bodies weakened by diseases, and their days shortned: some in their drink have been drowned in the water, and some have been murdered in their drink, as being unsensible, and not of their own men, 2 Sam. 13. Chap. Amon being drunk, was slain by Absaloms servant: and some covetous persons, through their covetousness have been their own murderers, 1 Sam. 25. Chap. Nabal through covetousness, and drunkenness, his very heart dyed within him. Acts 5. Chap. Ananias and Saphirah his Wife were both smitten down dead at the Apostles feet. Ahab would not believe the Lords message by Micah, and was slain at Ramoth Gilead.**

And now consider a little further, all you
15 2 **that**

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that wonder at Gods people, what do you think men go hear the Word of God so often for? do you think it is sufficient for you, if you hear the Word preached to be saved? can you hear the Word and receive it? and practise wickedness? what answer will you make God at the last day? when he shall say unto you, at such a Congregation thou wast, and I there reprov'd thee for thy drunkenness, thy swearing and thy lying but thou regardedst not my word, thou despised in thine heart both my Prophets and my people? like to those Ezek. 33. 30, 31, 32. ver. Also thou Son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, come I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before me as my people sitteth, and they hear my words but do not do them: for with their mouths they shew much love, but their hearts goeth after covetousness, &c. Beloved, this is the condition of most of our worldly carnal persons: they will go to the Church and hear the Word, and it may be condemn others by it, but they will not look to their own hearts, they will not condemn their own wickedness by it, they will not see their own sin to be that that the Word condemns: and this is that that makes Gods people to wonder at them so much, because they live as if they never intended to dye, they are as men both out of the law and out of their wits, Psal. 14. 1. And thus the folly and mad-

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nelle of wicked men doth appear, and yet in their wickednelle, they wonder greatly at one another: wicked men are become wonders to themselves, they wonder greatly at one another, the covetous man he wonders at the drunkards careless life, and he labours to make a prey of him, the drunkard he wonders at the covetous person, that he hath no good fellowship with him, the proud man, he wonders at the drunkard that he cloaths his back no better, but that he is so bare in apparel, and he wonders at the covetous Usurer, that he doth not lay out some of his corrupted monies on his back, that he goes in cloaths of old fashion, and pl in cloaths: and the Usurer, he wonders both at the drunkard and the proud person: and wicked men are not onely the wonders of others, but also wonders to one another. Now I have one word more, and it is to those that are really godly: you that are,

First, With a wonder to the world, and a wonder to wicked men: here is your comfort, you may know by this what centry you are of: If you were of the world, the world would love you, you are not of the world, John 17. 16. As Christ is not of the world, so are you not of the world, you are such as Christ himself prays for, ver. 9. I pray not for the world, but for such as thou hast given me: here is your comfort, a most noble overcoming, Saints of the most high God, even the same glory that the Father hath given to Christ, even with the same glory shall you be glorified, ver. 22.

Secondly,

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Secondly, Godly men will own thee, and wicked men cannot but subscribe that all things thou doest are right in the sight of God.

Thirdly, The work that thou doest is the very work of God, that Saints have done, and do, to the end of the world: thy work is the work of Angels, thou art heir of Heaven, and if there be any happiness to be had, it is to be had in Heaven.

Fourthly, Though the world wonder at thee, yet the Lord wonders not at thee, the Lord loves thee, the Lord himself regards thee, and the Lord will own thee in y day that he makes up his jewels, Mal. 3. 17. The Lord is thy Shepherd, thou shalt have no want, Psal. 23. 1. O most noble overcoming, the Lord is your counsellour, Psal. 33. 11, 12. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations: blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance.

Now here is thy comfort, thou art chosen for his own inheritance: therefore the Lord loveth thee, O therefore most noble overcoming Saints and Servants of the most high God, be exhorted to praise the name of the Lord your God for ever, and declare the wonderful works he doth for the children of men: consider your God is a God that doth wonderful things for you, he is a wonderful Counsellor. O then let us in the name of the Lord Jesus Christ, labour and strive to be of that number, that are accounted the worlds wonder, and let us praise the

Wicked Mens Wonder.

the name of the Lord with the Psalmist, Psal. 77. 11, 12, 13, 14, 15. I will remember the works of the Lord, surely I will remember thy wonders of old, I will meditate also of thy works, and talk of thy doings, thy way O God is in thy Sanctuary, who is so great a God as our God? thou art the God that doth wonders thou hast declared thy strength among thy people, thou hast with thy Arm redeemed thy people, the seed of Jacob and Ioseph.

Now the great God of Heaven and Earth, give us understanding in all things, and keep us now and evermore in knowledge of thy truth, that we may walk before him in fear all the days of our appointed time, Amen.

F I N I S.

Books Printed for, and sold by Thomas P^{er}ssinger, at the Three Bibles on the middle of London-Bridge.

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